THE FAMILY MAGAZINE,

OR

WEEKLY ABSTRACT OF GENERAL KNOWLEDGE.

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HISTORY AND MYTHOLOGY.

The Antediluvian history of the world is involved in the shades of obscurity, and interwoven with the imaginings of fiction. But little of reality has been transmitted to mankind, from that far distant, infantile period of our race; and hence, to supply the deficiency, men have filled the meagre outlines with additions of their own invention. Some of these fancies we have already given by way of embellishment to this portion of history; and we have more matter of the same nature on hand. But inasmuch as it is partly of a mythological character, we deem it advisable to blend for the time the departments of history and mythology. After a little progress in this way, we shall again divide them as before, and pursue each separately. It will be perceived that we repeat some things which we have already given under the head of mythology; but this is rendered necessary from the nature and connexion of the subject. Meantime we give many things in addition, together with different cuts, &c. thus imparting additional value to the whole. We copy now from Moritz's Mythology.

GENERATION OF THE GODS.

Wheresoever the eye of fancy cannot penetrate, there is chaos, night, and darkness; and yet the sublime imagination of the Greeks carried even into this night a faint glimmer, which gave charms to its very terrors.

In the beginning, there is nothing but *Chaos* and sable-vested *Night*, the ancestors of *Nature;* from them the vast *Earth*, (Gea, Terra,) afterward takes her rise, and the gloomy *Erebus* his, and *Cupid* also, the fairest of immortal gods. Thus, in the very first outset of these fictitious compositions, the opposite extremes of things are brought together; beauty and loveliness being united with the terrors of night and darkness. Form and beauty must arise out of shapelessness and deformity; light must spring from darkness. *Night*, (Nox,) marries *Erebus*, the old seat of gloom, and the offspring of their union are *Aether* and *Day*.

Yet *Night*, concealing in herself all the forms which the light of day expands before our eyes, presents to us a numerous progeny. Her seat is the deep of the *Earth;* there is utter darkness, and there the source of all things high, heavenly, and lucid. *Earth* produces out of herself *Uranos*, or the *Sky*, that bends over her, and thus the dark solid matter, surrounded by light and transparency, is what comprises the seed of all things, and from whose womb all creatures spring forth.

Earth, after having further produced out of herself the *Mountains*, and *Pontus*, or the *Sea*, marries *Uranos*, who overclouds her, and she gives him strong sons and daughters, who become formidable to their parent himself. They are: the hundred-armed Giants, *Cottus*, *Gyges* or *Gyes*, and *Briareus;* the monstrous Cyclops, *Brontes*, *Steropes*, and *Arges;* the ambitious Titans of great strength, *Coeus*, *Crius*, *Hyperion*, and *Japetus;* *Oceanus*; the mighty Titanides, *Thia*, *Rhea*, *Themis*, *Mnemosyne*, *Phoebe*, *Tethys;* and finally *Saturnus* or *Chronos*, the youngest of the Titans.

These children of *Sky* and *Earth*, (Uranos and Gea; Coelus and Terra,) however, live not to behold the light of day, but are, as soon as they are born, shut up again in *Tartarus* by their father, who dreads their innate strength. Thus *Chaos* still maintains her rights. All formations are yet unsettled, and wavering between sedition and oppression. *Earth* groans in her innermost recesses on account of her children's fate, and meditates vengeance. Forging the first sickle, she gives it as an instrument of revenge to *Saturn*, her youngest son.

Those wild generations must cease. Uranos, who keeps his own children prisoners in nocturnal darkness, must be deprived of his authority. His youngest son, Saturn, instigated by his mother, overreaches him when embracing Earth, and maims him with the sickle received by his mother. Out of the drops of blood which Earth catches up in her lap, arise, in the course of time, the avenging *Furies*, the dreadful *Giants*, who hurl defiance toward the vault of heaven, and the Nymphs *Meliae*, who dwell upon the mountains. The prolific power taken from Uranos renders the Sea fertile, from whose foam *Aphrodite*, the goddess of Love and Beauty, arises. Thus, out of strife and sedition among the primeval beings, beauty develops and forms itself.

The children of Uranos and Gea intermarry, and propagate the race of the Titans. *Coeus* (Choios, he that begets,) together with Phoebe, (the shining,) becomes the father of *Latona* and *Asteria*, the former of whom is afterwards the spouse of Jupiter, and the latter the mother of Hecate. *Hyperion*, (the wanderer on high,) produces with *Thia*, (the godlike,) *Aurora*, *Helios*, and *Luna;* *Oceanus* with *Tethys*, (the nourisher,) the *Streams* and *Fountains*. *Japetus* marries *Clymene*, Oceanus' daughter, and is the parent of the Titans, *Atlas*, *Menoetius*, *Prometheus*, and *Epimetheus*. *Crius*, (the ruler,) and *Eurybia*, [the strong,] a daughter of Pontus, give birth to the Titans *Astraeus*, *Pallas*, and *Perses*.

Saturn marries *Rhea*, and with him a new series of generations of gods commences, by whom the former in future times are to be deprived of their power. The lasting forms now gain the superiority, but still not without a long-continued struggle against all-destroying Time, and all-devouring Chaos. Saturn himself is a symbol of this all-destroying Time. He who has maimed his father, swallows his own children as soon as they are born; for his mother Earth had predicted to him, that one of his sons would deprive him of his authority. Thus the crime which he had committed against his father was revenged. For, as Uranos formerly dreaded, so Saturn now dreads seditious power, and while he reigned over his brothers, the Titans, he, in the same manner as his father has done, keeps the hundred-armed Giants and Cyclops imprisoned in Tartarus.

He fears ruin from his own children. The new-born creatures still rise against the source of creation, that threatens to swallow them up again. Even as Earth formerly groaned on account of her children's confinement, so Rhea now laments the cruelty of her husband, the all-destroying power, that spares not its own creations. When, therefore, the time came in which she was to become the mother of *Jupiter*, the future ruler of gods and men, she implored Earth and the starry Heaven for the preservation of the yet unborn child. The ancient, primitive deities are deprived of government, and no influence is left them but that of prophe-

cies and counsel. The supplicated parents advise their daughter to hide Jupiter as soon as he should be born, in a fertile part of the isle of *Crete*. Wild, roving fancy, now fixing itself upon a certain spot of the earth, finds on the island, where this divine child shall be brought up, the first resting place.

At the advice of her mother Earth, Rhea presents to Saturn, instead of her new-born child, a stone wrapped up in swaddling clothes, and the stratagem succeeds. By means of this significant stone, so often mentioned by the ancients, bounds are set to destruction; the destroying power had taken, for the first time, with its pernicious grasp, death instead of life; and thus the latter gained time to rise secretly, as it were, to light, in order to form and unfold itself. But it is not yet secure against the persecutions springing from the very source whence it derives its origin. The tutors of the divine child on the island of Crete, the *Curetes*, whose nature as well as origin is enveloped in mysterious darkness, make a continual noise with their shields and spears, lest Saturn should hear the voice of the crying infant.

In addition to Jupiter, five more of his children are saved from destruction: *Vesta*, *Ceres*, *Neptune*, *Juno*, and *Pluto*. United with them, Jupiter, after having delivered the Cyclops out of their prison, and received from them the thunderbolts, declares war against Saturn and the Titans who assist him.

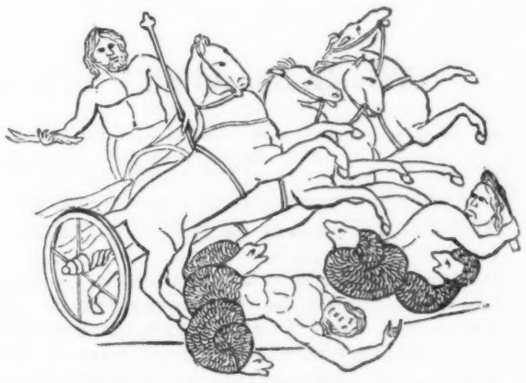
WAR OF THE GODS.

The modern gods, with Jupiter at their head, assemble on Mount Olympus; the Titans on the opposite Mount Othrys; and the war of the gods begins. It had lasted ten years, and victory had not yet decided for either party, when Jupiter called to his assistance the hundred-armed giants, who owed to him their deliverance from confinement. These, complying with his request, joined him in the battle, and with their hundred arms threw immense rocks against the Titans, who in close phalanx stood opposed to them.

When the gods made the first assault upon each other, the sea arose, the earth groaned, the heavens sighed, and high Olympus was shaken from the top to its deepest root. The rapid lightnings were shot thick from Jupiter's mighty fist; the thunders rolled, the woods blazed, the sea boiled up, and the Titans were enveloped in mist and hot steam. Cottus, Gyges, and Briareus stood foremost in the battle, hurling with every throw three hundred rocks down upon the heads of the Titanian brood. Then victory turned to the side of the Thunderer. Jove with linked thunderbolts hurled his foes down into the gulf of Tartarus.

The three victorious sons of Saturn now divided the ancient realm of the Titans among themselves. Jupiter reserved for his part the government of the heavens; the dominion of the seas he bestowed upon Neptune; and assigned the infernal regions to Pluto. The watch of the entrance to the terrible prison where the Titans were shut up, was committed to the hundred-armed Giants.

Though Jupiter's thunderbolts now kept the gods in awe and submission, his government was not yet firmly established. Earth groaned again at the ignominious treatment of her children, who were confined in the depths of Tartarus. Impregnated with the drops of blood which, on occasion of the maiming of Uranos, she had taken in her lap, she brought forth in the Phlegræan fields the heaven-assailing giants with threatening foreheads and dragon-feet, who attempted to revenge the injury done their brothers. They accordingly waged a new war on the Thunderer, and, although precipitated to the ground, they were not vanquished, for they received new strength whenever they touched their mother Earth. *Porphyrion* and *Alcyoneus*, *Cromedon* and *Enceladus*, *Rhoetus* and the valiant *Mimas*, raised their proud heads higher than all, and stood foremost against the Thunderer's aim; with youthful strength they flung massy oaks and huge rocks towards the heavens, disregarding the fiery shafts of Jupiter.



JUPITER'S CONQUEST OF THE GIANTS.

The fight between Jupiter and the giants, where power is in sedition against power, is one of the sublimest subjects which plastic art can make use of, and antique did not fail to profit by it. One of the finest antique works that has come down to us, represents the mighty sons of earth raising up their threatening heads from under the thunder-chariot of victorious Jove.

ASTRONOMY.

THE MOON.—*Continued.*

The various methods by which the motions of the heavenly bodies are represented in popular treaties have this disadvantage; that not being strictly, sometimes not even nearly, correct, they are apt to leave false impressions upon the mind *after* the time when it becomes necessary to abandon the first suppositions, and take up others which are nearer the truth. Thus we find it stated that the moon moves round the earth *uniformly* in about twenty-seven days, eight hours, and three-quarters, and always in the same plane, which would lead the beginner to expect that if it *occulted*, or passed over any star in one month, it would occult the same star in the next month. Again, we speak of the moon's orbit as if it were a circle on the sphere of the heavens, which always retained its place, and of the moon's distance from the earth as if it were always the same. We may, however, lay down the following principles, which the reader must bear in mind in every part of this subject.

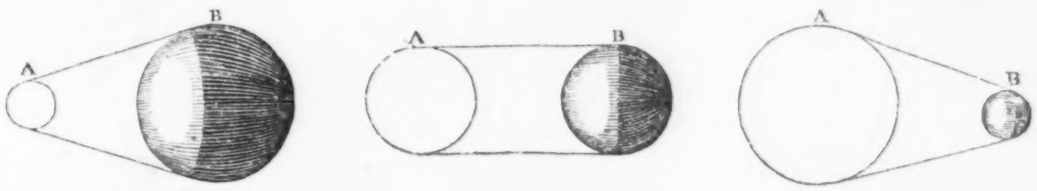
1. There is nothing in the solar system which does not undergo *sensible* variation, except the times of rotation of the planets round their own axes, the *average* distances of the planets from the sun and of the satellites from their primaries, and the *average* or *mean* times of revolution of the planets round the sun, and of the satellites round their primaries. By the mean time of revolution, we mean the average of a large number of revolutions, one hundred for example: thus we should not find any sensible difference between one hundred years and another hundred; or between one hundred months and the next hundred: though there may be a slight difference between one year and the next, and a decided difference between one month and the next. To give a notion of the magnitudes of which we are speaking, we should call two minutes a slight difference between two years, and two hours a decided difference between two months. Even when we say that the mean distances and mean motions are invariable, we only mean that, within the time of human observations, no sensible variation has been observed. With regard to the moon, there is a slight variation in her average motion, which though at present causing a difference of only about eleven seconds of a degree in a century, or about the 170th part of her apparent diameter, becomes sensible in a lapse of ages

and was discovered by comparing the asserted time of some Chaldean observations of eclipses, with the times at which these eclipses should have happened, if the *present* rate of motion were always strictly preserved.

2. All the variations which have yet been observed are *periodical*; that is, if, for example, the distance of a planet from the sun is now increasing, it will afterwards decrease, then again begin to increase, and so on. Even the acceleration of the moon's mean motion just alluded to, will in time be changed into a retardation. At one period, the motion of Saturn is accelerated in a degree which depends upon the position of Jupiter: but then at another time it is as much retarded. We may add that, supposing the *mean* distances to be subject to very slight and slow periodical variations, it has been shown that they will never be all in their state of either increase or decrease at the same time; but that some must be increasing while others are decreasing.

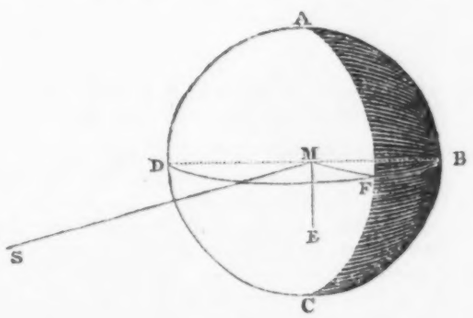
Whenever we talk of a motion as uniform, which is not really uniform, it is to be understood that, *with regard to the matter then immediately under consideration*, the want of uniformity makes no sensible difference in the *nature* of the result. Thus, when we come to speak of the moon's phases, we shall be very well able to explain the progress from new to full moon, and back again, without taking account of the irregularity. These will only affect the time of the phenomenon, and not the phenomenon itself. However varied the motion round the earth may be, provided it does move round, there will always be a new and full moon.

If one ball, A, is luminous, and throws its light upon another, B, if A be less than B, less than half of B will be illuminated; if A be equal to B, just half of B will be illuminated; and if A be greater than B, more than half of B will be illuminated. This is evident in the following diagram. At the same time, however great the ball A

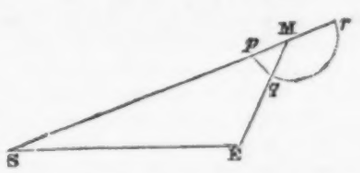


may be, the further it is removed from B, the less of B is illuminated; though if A be greater than B, never less than one half. Though the sun is much greater than the moon, yet its distance is so great that we may consider the moon as half illuminated.

In the following diagram, the eye of the spectator is looking at the moon from a point in the line M E, so that the hemisphere of the moon which is visible to him, (or which would be if completely illuminated,) is bounded by the circle A B C D. The line M S is drawn from the



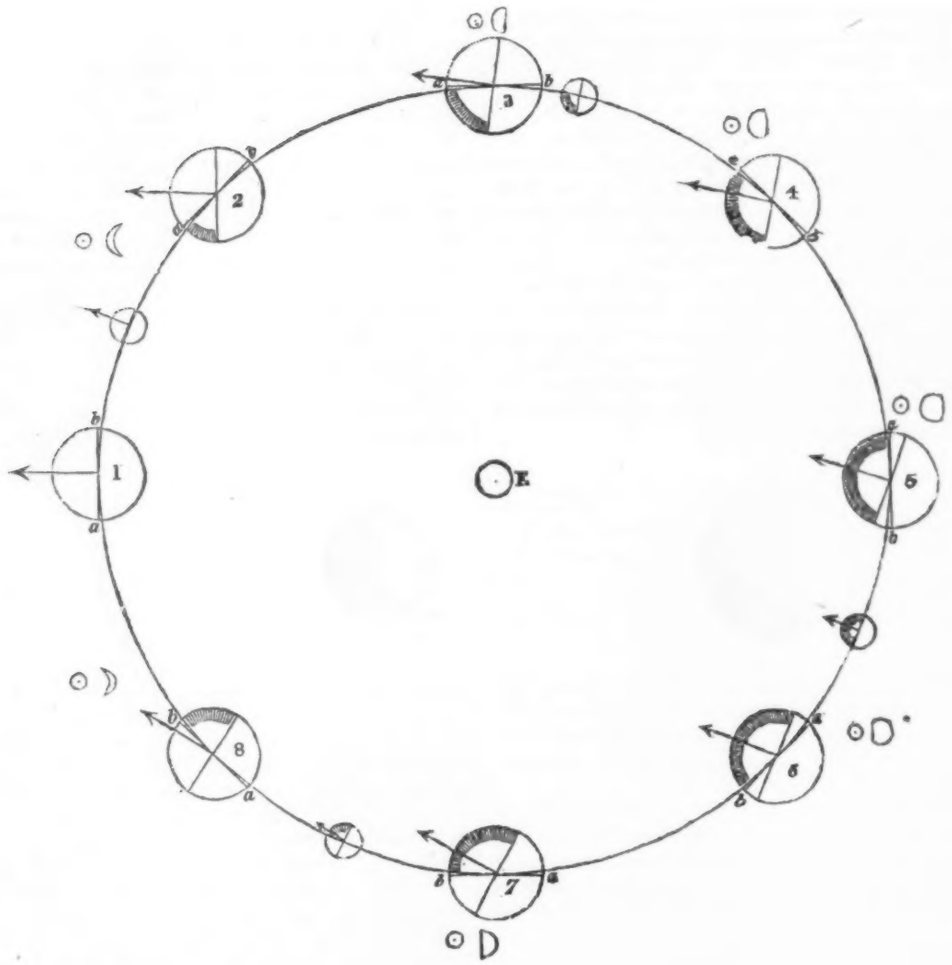
centre of the moon towards the sun, so that the boundary of the illuminated part, or as much of it as is seen from the earth, is A F C. Of the hemisphere, which would, if illuminated, be visible to him, A B C is not illuminated, and is therefore not visible, and A D C is visible. The size of the portion A B C depends upon the angle F M B, which is the same as the angle S M E, that is, the angle by which the sun is separated from the earth to a spectator at the centre of the moon; that is to say, the *dark* part of the moon is as great a proportion of the whole hemisphere as the angle under which a spectator at the centre of the moon sees the sun and earth, is of two right angles. Or more simply thus: let S, E,



and M represent the relative positions of the centres of the sun, earth, and moon, then drawing a semicircle *pqr*, *pq* represents the portion of the moon's surface which is dark, and *qr* that which is enlightened. It must be observed, however, that the dark part is on the other side of the moon, not on that of *pq*; for on looking at the preceding figure, we see that M E and M S both cut through the enlightened part of the moon. Inattention to this circumstance would make us place the dark and light parts on the wrong sides.

We now represent the real phenomena of a *lunation*, or period in which the moon goes through all its changes. We suppose the sun to move round the earth, instead of the earth round the sun, which will make no difference in the observed phenomena. A *sidereal* revolution [*sidus*, a star] of a heavenly body is the time in which it goes completely round the heavens, from a star to the same star again. The average or mean sidereal revolution of the sun, or the sidereal year, is 365 days, 6 hours, 9 minutes, and 10 seconds; the average or mean sidereal month, or revolution of the moon, is 27 days, 7 hours, 43 minutes, and 12 seconds: from which we may calculate, that while the moon moves round the heavens, the sun moves, on the average, through 26 dg. 9-10.

In the diagram in the following page, in which the sun, moon, and earth are supposed to be in the same plane, (a supposition near enough to the truth for our purpose,) we trace, not the common month, or *lunation*, but the *sidereal* month; which we do, partly because we suppose many of our readers have studied the common diagram in which the phases are explained, while the sun remains stationary, and partly that they may the better see how the common month, lunation, or *synodical* month, arises. The earth is at E; the sun is so distant that it appears in the same direction from the centres both of the earth and moon. This is not a forced supposition, for the proper place of the sun would be at a distance from E, equal to four hundred times the distance of the moon. While the moon moves round the circle 1, 2, 3, &c. the sun moves round E more slowly, and the arrow which passes through the moon in the figure points to the sun in each position of the moon. The smaller circles represent the moon's equator, the enlightened part of which is dotted; while the part of the enlightened disc which is *seen from the earth* has a thin line of shading behind the dots. The boundaries of the face presented to the earth are at *a* and *b*. Imagine the representation of the moon much reduced in size, & the moon and sun in the line passing through E and 1. No part of the enlightened hemisphere is then visible: it is new moon, and there is an eclipse of the sun. The reason why there is not always an eclipse of



the sun at new moon is, that our supposition is wrong, and the sun is generally a little above or below E 1.—The moon moves from 1 to 2. If the sun moved as fast, no part of the enlightened face would ever become visible; but the revolution of the sun being much slower, a part of the western edge of the enlightened face becomes visible, producing the horned appearance visible in the young moon, the horns being turned away from the sun. At 3, it is nearly half moon; it would have been quite so, had the sun remained still; but as it is, the half moon will take place a little further on, which we have represented on a smaller scale. At half moon, the boundary diameter of the enlightened hemisphere would pass through the earth, if lengthened.—When the moon comes to 4, nearly three-quarters of it, but not quite, will be visible. At 5, it is not quite full moon; which latter phenomenon will not be observed until some time after, as in the smaller moon, which follows 5. Were our diagram strictly true, there would be no full moon, but an eclipse of the moon at that point, since the earth would prevent the sun's rays reaching the moon. The sun is, however, as before observed, generally a little above or below the plane of the paper. The phenomena of the positions 6, 7, and 8, will now be easily seen, but on coming to 1 again, it will not be new moon, since the sun will have moved forward, and the moon must overtake it, as represented in the smaller figure. From this period, the same changes re-commence. During the first half of the month, the horned or unfinished side of the moon is that which is furthest from the sun: during the latter half, the unfinished part is nearest the sun.

We see then that the common month or *synodical* month is the sidereal month added to the time during which the moon can overtake the sun. This adds more than two days to the sidereal month; in fact, we have

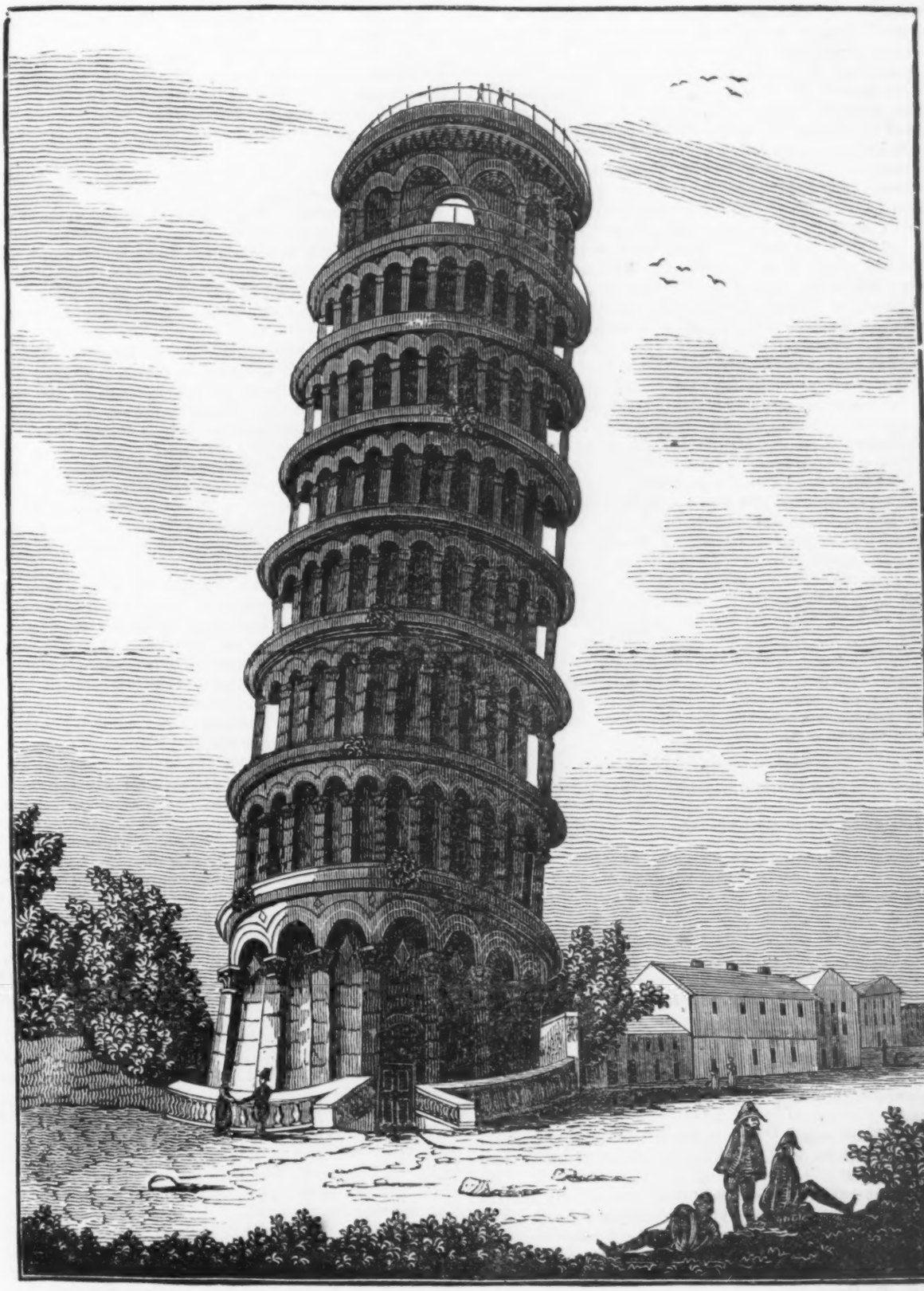
	D.	H.	M.	S.
Average sidereal month - - -	27	7	43	12
" synodical month - -	29	12	44	3

Nevertheless, we must not expect to find the real lunations of the Calendar in exact agreement with the average last given. In the first place, the motion of the moon is not perfectly uniform; neither is that of the sun. In the winter, the sun is nearer the earth than in summer, and moves more rapidly. The winter lunations will therefore be longer than those of the summer, since the moon having described her actual revolution must follow the sun through a greater angle. This cause alone makes three or four hours of difference.

There is a very good illustration of a synodical revolution in the hands of a watch. These are together at twelve o'clock, and would be together at one if the hour-hand remained stationary; but in the mean while the hour-hand has moved through five minutes, and the minute-hand will therefore take something more than five minutes before it overtakes the hour-hand. We shall find exactly how much it must move through, because, changing the numbers, any one who understands arithmetic may then deduce the synodical month from the sidereal month. Whatever the hour-hand moves through, the minute-hand moves through *twelve* times as much, because it moves twelve times as fast; but before the minute-hand can overtake the other, it must go completely round, and move through what the other has moved through besides; therefore one complete round of the minute-hand is *eleven* times the motion of the hour-hand before it is overtaken. That is, 60 minutes is eleven times what we are in search of; which latter is therefore 5 1-5 minutes.

Having thus described the phenomena which the moon presents, we shall next proceed to give an account of the moon's influence on the weather.—*Penny Mag.*

LEANING TOWERS.



THE LEANING TOWER AT PISA.

In concluding our observations on leaning towers, there only remains for us to notice the celebrated tower at Pisa, in Italy. Its height is about 187 feet, it is ascended by 355 steps, and contains seven bells. It stands alone, unconnected with the neighbouring buildings, and was probably intended as an ornamental belfry. It is inclined from the perpendicular rather more than fourteen feet. It is built of marble and granite, and has eight stories, formed of arches supported by 207 pillars, and divided by cornices. Its form and proportions are graceful, and its whole appearance, from a short distance, is remarkably beautiful. Whilst approaching the city (which is situated on an extensive plain) at the distance of a few miles, the effect, when the tower is seen over

the tops of the trees, between two others which are perpendicular, is so striking, that the spectator feels almost inclined to doubt the evidence of his senses. It was erected about A. D. 1174, by Wilhelmus, or William, a German architect, assisted by two Pisans. From the inclination of the stairs, it seems to a person going up or down hastily to roll like a ship. This beautiful structure, notwithstanding its inclination, seems to have withstood the ravages of time with more than usual success, as it has now stood for more than 600 years, without any fissure, or the slightest perceptible sign of decay. Travellers, antiquaries, and the learned in general have been perplexed and divided in opinion with respect to the cause of the inclination: some have argued in favour of its being accidental; others have merely stated the different opinions on the subject, without giving their own; whilst Dr. Arnott, in his popular work "on the Elements of Physics," distinctly says that it was built *intentionally* inclined, to frighten or surprise.

It has remained for the accurate observation of an English lady, who travelled in Italy a few years ago, to set the question at rest, by discovering what had escaped the notice of so many learned gentlemen. "In that part of the Campo Santo †," says Mrs. Starke, "in which the life of St. Ranieri is painted, we see the now leaning tower *upright*." These paintings are supposed to have been done about A. D. 1300, more than one hundred years after the tower was erected: so that it may now be considered as certain, that the inclination was caused by the gradual sinking of the earth, as in all the other instances in Italy. This opinion is confirmed by the circumstances of the lowest row of pillars being sunk deep in the earth, the mouldings not running parallel with the horizon, and the inclination of the stairs. Very accurate models of this tower are frequently beautifully made in alabaster and marble; a shop in the Strand, near Somerset-house, is seldom without one of these elegant ornaments in the window. With these observations, we conclude the subject of Leaning Towers.—*Saturday Magazine.*

NATURAL HISTORY.

From Good's Book of Nature.—Continued.)

ON ZOOLOGICAL SYSTEMS, AND THE DISTINCTIVE CHARACTERS OF ANIMALS.

In M. Cuvier's arrangement, the class of mammals is entirely recast, and divided into three orders, or principal sections, as distinguished by claws or nails, by hoofs, or by fin-like feet; while the whole of these orders are further subdivided into eleven distinct families, of which the first six belong to the first order, the next three to the second, and the last two to the third.

The six families belonging to the first order, the nail or claw-footed, are these:—

I. Bimanum: two-handed. Thumbs separate on the superior extremities only. Designed to include man alone.

II. Quadrumana: four-handed. Thumbs or great toes separate on each of the four feet. Monkies and maucaucoes.

III. Sarcophaga: flesh-feeders. No separate thumbs or great toes on the anterior extremities. Bats, flying lemurs, hedgehogs, shrews, moles, bears, weasels, civets, cats, including the lion and tiger-tribes; dogs, including the fox and wolf-tribes, and the opossums.

IV. Rodentia: gnawers. Want the canine teeth only. Cavies, beavers, squirrels, rats of all kinds.

V. Edentata: edentulate. Want both the incisive and canine teeth. Anteaters, pangolins, and armadilloes.

† The Campo Santo, or Holy Field, is a neighboring burying ground, the soil of which was brought from the Holy Land.—The cloisters are ornamented with curious paintings on stucco, and contain some fine monuments and beautiful remains of antiquity. The Diorama in the Regent's Park at present exhibits a most accurate view of the interior.

VI. Tardigrada: slow-footed. Want only the incisive teeth. Sloth-tribes.

The three families belonging to the second or hoof-footed order, are the following:—

VII. Pachydermata: thick-skinned. More than two toes; more than two hoofs. Elephants, tapirs, hogs, hippopotamus, rhinoceros, and lyrax or damon.

VIII. Ruminantia: ruminants. Two toes; two hoofs. Camels, musks, deer, giraffes, goats, sheep, oxen.

IX. Solipeda: single-hoofed. One toe, one hoof.—Horse alone, including the ass-tribe.

The two families belonging to the third, or fin-footed order, are the following:—

X. Amphibia: amphibials. Four feet. Seals and morses. This family name should be changed, since the same term is also employed by M. Cuvier, after other naturalists, as the name of a distinct class of other animals.

XI. Cetacea: cetaceous. Feet fin-like. Manates or lamantins, dolphins, cachalots, whales, and narwahls.

But we must hasten in our rapid career to the BIRD CLASS, distinguished by having the body covered with feathers and down; protracted and naked jaws: two wings, formed for flight; and biped. This class consists of six orders: accipitres; picæ; anseres; grallæ; gallinæ; passeres. In English synonyms, birds of prey; pies; web-footed birds; waders; gallinaceous birds; and the mixed class of thrushes, sparrows, and finches. These orders are chiefly distinguished from each other by the peculiar make of the bill, and of the feet. Under M. Cuvier's classification, the divisions, and even the names, are the same, with the exception that for picæ or pies, he has given the better appellation of scansores or climbers. Every one of them, or rather every distinct kind under every one of them, might agreeably occupy us through an entire lecture; so curious, so attractive, so interesting, are their structures, their powers, their habits, their instincts. But all these must be reserved for subsequent studies. Our only concern at present is to give a glance at the manner in which they are grouped under the Linnæan system. It is the mere alphabet of the science to which we must at present confine ourselves

The ACCIPITRES, or predacious birds, constituting the FIRST ORDER, with a bill somewhat hooked downward, and four claws hooked and sharp-pointed. It consists of not more than four genera, the vulture, including the coudur (v. *Gryphus*,) as one of its species: the falco, including the numerous families of the eagle, falcon, hawk, osprey, buzzard, and kite, together with various others; the owl and the lanius or shrike, of which the butcher-bird (1. *Collurio*) is one of the chief species.

The PICÆ or PIES, form the SECOND and most numerous order. The bill is here compressed and convex, which constitutes the ordinal character. A secondary distinction, taken from the feet, divides them into tribes formed for perching, formed for climbing, or formed for walking. To this order belongs the trochilus or humming-bird, the minutest animal of the bird tribes; which seems to connect the bird with the insect-class. In one of its species, trochilus *minimus*, or least humming bird, it sometimes does not weigh more than twenty grains, nor measure much more than an inch; it is, consequently, less than several of the bee-tribes, and, like the bee, feeds on the nectar of flowers, which it hovers about and extracts while on the wing with a delighted hum.

To this order, also, from similarity of bill and foot, belong the very numerous families of the psittacus or parrot kind, including the proper parrot, maccaw, parrakeet, cockatoo, and lory; equally celebrated for their imitative powers, their longevity, and the splendid variety of their colours; the paradisea or bird of Paradise, chiefly a native of New-Guinea, and distinguished by the long and taper elegance of its bending feathers; the monstrous rhamphastos or toucan, whose bill is, in some

species, larger than its body, and whose tongue is quaintly tipped with a bundle of feathers, probably answering the purpose of an organ of taste.

All thus far glanced at are exotics. Among the kinds a few of whose species are inhabitants of our own country, I may mention the social and clamorous corvus or crow-tribe, including the rook, raven, jay, jack-daw, and various others; the picus or woodpecker, that drives into the stoutest and toughest timber-trees of the forest its hard and wedge-like bill, and often with a force and echoing sound like the stroke of the woodman; and whose bony and pointed tongue transfixes the various insects upon which it feeds, and in this state not unfrequently draws them out from a considerable depth in the bark of trees into which they have crept for protection. The alcedo, or kingfisher, is another genus of this order, whose species haunt streams and rivers for the little fishes on which they feed, and are most dexterous anglers in catching them. To these we may add the cuculus or cuckoo, that, with the same want of natural affection which marks the ostrich, builds no nests for its eggs, except under particular circumstances, but avails itself of that of the hedge-sparrow, or some other bird, and abandons to foster-parents the care of its eggs.

The THIRD ORDER of birds is denominated ANSERES, and in English WEB-FOOTED: they are ordinarily characterized by having the bill covered with skin, broad or gibbous at the tip, and a palmate or web-foot, formed for swimming: the tongue is uniformly fleshy, and the bill, in many instances, denticulate or toothed. It includes only thirteen kinds, of which I may take, as examples, the anas, comprehending the numerous families of duck, goose, swan, wild-duck, teal, and shoveler: the mergus or merganser; alca or awk; aptenodytes or penguin; pelecanus or pelican; colymbus, comprising the grebes, guillemots, and divers; and procellaria or petrel. The petrels have an extraordinary habit of spouting from their bills a considerable quantity of oil upon any object that offends them. The procellaria *peligaca*, or stormy petrel, is the most daring of all birds during a tempest, though not more than six inches long. The moment he beholds the black clouds collecting, he quits his rocky retreat, and enjoys the magnificent and growing spectacle; he darts exultingly athwart the concave, and skims with triumphant temerity the loftiest peaks and deepest valleys of the most tremendous waves. The appearance of this bird is, to the sailor, a sure presage of an approaching storm.

EXPLANATION OF WORDS, PHRASES, &c.

AD TRISTEM PARTEM STRENUA EST SUSPICIO. Lat. Syrus.—"Suspicion is ever strong on the suffering side."—When we play a losing game, we are apt to suspect all those who are around us of treachery.

ADULANDI GENS PRUDENTISSIMA LAUDAT SERMONEM INDOCTI, FACIEM DEFORMIS AMICI. Lat. Juneval. "The skilful class of flatterers praise the discourse of the ignorant, and the face of the deformed friend."—They attack each man on his weak side.

AD VALOREM. Lat.—"According to [or upon] the value."—An *ad valorem duty* is a per centage upon the *value*, or invoiced price, of the article imported.

ÆGRESCITQUE MEDENDO. Lat. Virgil.—"By being cured he grows sick."—He undermines his constitution by too much care.

ÆGRI SOMNIA VANA. Lat. Horace.—"The idle dreams of a sick man."—The fickle fancies of a distempered brain.

ÆGROTO DUM ANIMA EST, SPES EST. Lat. Cicero.—"Whilst life remains to a sick man there is hope."

ÆQUA LEGE, NECESSITAS SORTITUR INSIGNES ET IMOS. Lat. Horace.—"Necessity, by an equal law, takes the highest and the lowest.—"No rank can shield us from the impartiality of Death.

ÆQUAM MEMENTO REBUS IN ARDUIS SERVARE MENTEM. Lat. Horace.—"Remember to preserve an equal mind in arduous affairs."—Equanimity is the best support under difficulties.

ÆQUAM SERVARE MENTEM. Lat.—"To preserve an equal mind."

ÆQUANIMITER. Lat.—"With equanimity.'

BIOGRAPHY.

OLD BOOTS.

THE name of this singular character is not known.—Among the vast variety of human countenances, none perhaps ever excited more public curiosity than that of Old Boots. He was formed by nature with a nose and chin so tenderly endearing, that they used to embrace each other; so much so, that he could hold a piece of money between them.

The appellation of Old Boots was given him on account of his being employed at an inn, at Rippon, to clean boots. He always went into the rooms with a boot-jack and a pair of slippers. The urbanity of his manners always pleased the company, who frequently gave him money, on condition that he would hold it between his nose and chin, which request he always complied with, and bore off the treasure with great satisfaction. Though his singular appearance subjected him to a thousand jokes, yet poor Boots good naturedly bore them all; particularly (which was frequently the case) when they were paid for by a present of money. Eating would almost seem to have given Boots some difficulty; but on such occasions, the two prominent features of his face were very accommodating, and by distending his mouth pretty wide, he could contrive at any meal to introduce in a short time a pound of bacon with a due portion of bread, beer, and vegetables. He was, however, an inoffensive creature, kind to his equals, and humble to his superiors, which made poor Boots a great favourite with all the visitors at the inn, where he long lived, and died.—*Cabinet of Curiosities.*

POETRY.

HYMN TO THE NORTH STAR.—*Bryant.*

The sad and solemn Night
Has yet her multitude of cheerful fires;
The glorious host of light
Walk the dark hemisphere till she retires;
All through her silent watches, gliding slow,
Her constellations come, and round the heavens, and go.

Day, too, hath many a star
To grace his gorgeous reign, as bright as they:
Through the blue fields afar,
Unseen, they follow in his flaming way.
Many a bright lingerer, as the eve grows dim,
Tells what a radiant troop arose and set with him.

And thou dost see them rise,
Star of the Pole! and thou dost see them set.
Alone, in thy cold skies,
Thou keep'st thy old, unmoving station yet,
Nor join'st the dances of that glittering train,
Nor dip'st thy virgin orb in the blue western main.

There, at Morn's rosy birth,
Thou lookest meekly through the kindling air;
And Eve, that round the earth
Chases the Day, beholds thee watching there;
There Noontide finds thee, and the hour that calls
The shapes of polar flame to scale heaven's azure walls.

Alike, beneath thine eye,
The deeds of darkness and of light are done;
High towards the star-lit sky
Towns blaze—the smoke of battle blots the sun—
The night-storm on a thousand hills is loud—
And the strong wind of day doth mingle sea and cloud.

On thy unaltering blaze
The half-wrecked mariner, his compass lost,
Fixes his steady gaze,
And steers, undoubting, to the friendly coast;
And they who stray in perilous wastes, by night,
Are glad when thou dost shine to guide their footsteps right.

And, therefore, bards of old,
Sages, and hermits of the solemn wood,
Did in thy beams behold
A beauteous type of that unchanging good,
That bright, eternal beacon, by whose ray
The voyager of time should shape his heedful way.

PROPENSITY OF THE ENGLISH TO SWEARING.

The English were remarkable so early as the fifteenth century, among the nations of Europe, for the absurd and impious practice of swearing in conversation. The Count of Luxembourg, accompanied by the Earls of Warwick and Stafford, visited the maid of Orleans in her prison at Rouen, where she was chained to the floor. The Count, who had sold her to the English, pretended that he had come to treat with her about her ransom. Viewing him with just resentment and disdain, she cried, "Begone! you have neither the inclination nor the power to ransom me." Then turning her eyes to the two earls, she said, "I know that you English are determined to put me to death, and imagine, that after I am dead, you will conquer France. But though there were 100,000 more *God-dam-me's* in France than there are, they will never conquer that kingdom." So early had the English got this odious nickname, by their frequent use of that imprecation.

Otterbourne, a contemporary historian, who had frequently conversed with Henry VI. mentions it as a very extraordinary peculiarity in the character of that prince, that he did not swear in common conversation, but reproved his ministers and officers of state when he heard them swearing.—*Cabinet of Curiosities.*

SINGULAR INSTANCE OF CHIVALRIC PROWESS.

About the middle of the fourteenth century, in the reign of Edward III. a singular instance occurred of the prevalence of chivalry and gallantry in the nations of Europe. A solemn duel of thirty knights against thirty was fought between Bembrough, an Englishman, and Beaumanoir, a Briton, of the party of Charles of Blois. The knights of the two nations came into the field: and before the combat began, Beaumanoir called out, that it would be seen that day who had the fairest mistresses. After a bloody combat, the Britons prevailed, and gained for their prize full liberty to boast of their mistresses' beauty. It is remarkable, that two such famous generals as Sir Robert Knowllis and Sir Hugh Calverly drew their swords in this ridiculous contest. The women not only instigated the champions to these rough, if not bloody, frays of tournaments, but also frequented the tournaments during all the reign of Edward, whose spirit of gallantry encouraged this practice.—*Ibid.*

There are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumniation is not only the greatest benefit a rogue can confer upon us, but it is also the only service that he will perform for nothing.—*Lacon.*

As we ascend in society, like those who climb a mountain, we shall find that the line of *perpetual congelation* commences with the higher circles, and the nearer we approach to the grand luminary, the court, the more frgidity and apathy shall we experience.—*Ibid.*

ITEMS OF NEWS.

Donna Maria has been recognised by the British Government as Queen of Portugal. At the last dates, she had arrived at Havre, from Paris, on her way to take possession of her throne.

The charter of the Bank of England has been renewed, as likewise the charter of the East India Company. The Bill for the Abolition of West India Slavery has become a law.

We have the most appalling statements relative to the ravages of the cholera in Mexico. One account states that from 900 to 1000 died daily. A more recent account makes the number amount to 1500; at which rate, the city would be depopulated in less than four months! A letter from that place dated Aug. 27 says, that the deaths already amounted to 15,000, in a population of 180,000.

Hon. Henry Clay and lady are soon expected to visit this city. It is stated that they will proceed as far east as Boston.

Three distinct political parties have at length developed themselves in Massachusetts, and have their respective candidates in nomination for Governor at the November state election, viz. Ex-President Adams of the Anti-Masonic, Hon. John Davis of the National Republican, and Hon. Marcus Morton of the Jacksonian, parties.

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